



"WERE ONCE THESE MAXIMS FIX'D-THAT GOD'S OUR FRIEND,

VIRTUE OUR GOOD, AND HAPPINESS OUR END,

HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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V. CLEAVELAND FLETCHER, Editor

From the Magazine and Advocate.

A SERMON.

BY A. B. GROSH.

"My soul longeth—yea, even fainteth for the courts of the herd; my heart and my flesh crieth out for the lining God."

Ps. lxxxiv: 4.

The Psalm from whence I have select-I That man is not only an ANIMAL, but beginning, a religious being a RELIGIOUS being—not only the CREATURE, but the CHILD of God. Every renature, is totally approved to a little of the control of t earch into the nature of humanity, tends to prove that man is a being of varied are, if I may so express my meaning .ceived, elaborated, and circulated through lary vessels proceeding from thence .air is inhaled, its oxygen separated from other properties, and the remainder tion? side, resemble vegetables.

propensities. His attachments to life, ex, children, friends and kindred, coun-

ome in a lesser degree. As man-the representative of his Mahis rational faculties he is enabled to investigate the causes of the various effects he witnesses around him, to compare things and events, to appreciate the sublime and the beautiful-in short, to reason. By his moral faculty he is capable of appreciateing his own and others rights-of perceiving his own and others' duties—of traceing the dependences of relative human actions and influences, and is induced to speak truth, to act justly, and to detest wrong-doing. By his re-ligious faculties he is impelled to ackowledge and revere his relation to, and dependence on a higher being -to believe in things immortal and invisible, and to hope for a future existence in another

By the animal affections which bind us to our race, our country, our families, and lead us to seek our homes and our systemance, we are raised above the vegtable tribes - but all above this would e darkness and void, if the human facillies were not superadded. But when we consider the rational and moral faculties of man, (by which we are elevated have the brute creation—as it, by its ropensities and affections, is elevated bove the vegetable tribes-and by which we are so pre-eminently distinguished, and invested with the lordship of creaon and the sovereignty of nature,) we at once perceive that man would not be man but brute, without an almost coninual use of these ennobling and dis-

nguishing attributes of humanity.

But even with these alone, all above eshy being and all beyond mortal exstence would be chaos and doubt, if nan had not been invested with still igher faculties. And we thank God not confined our minds within the narow space of this world, the short duraon of this life, and the insulated relatircles. He has dissipated the darkness tionship existing between us and all indesires of the religious faculties-send

Revelation.

the text, is devoted to the praise of Believing that the nature God has givpublic rengious words the happiness of perverted and abused, can never receive the religious desires so powerful, that sons can reject all religion, etc? God's sanctuary, and shall use that which is wholly unnatural they converse can cast them off. A re- Allow the religious desires to tyrennize

emnity with God-inclined wholly to eand extensive powers—of a complex naor become religious, his nature must be enlighten him—the poor indifferentist, tious language and conduct of many of opposite extreme and call all religion a wholly and radically changed-this doc- or skeptic, or scoffer, (as the case may the fanatics in our day. Hunger and His growth, like the growth of all anitrine we believe to be a great and injube,) is but a feather in the storm—a thirst, clothing and shelter, and all the His growth, like the growth of an analysis that of a vegetable. By his stommals, is that of a vegetable. By his stominch, acting as a root, nourishment is remen from the altars of God, and made ters of bigotry, superstition and fanatiters of bigotry superstition and fanatiters of bigo them aliens from their Father's courts. cism. Is it any wonder that, if insanity and enjoyment, if not to the loss of life ithis system in the various ducts and capil- But go to man in his simplest natural does not then enshroud his mind, he is self. The sweet & blessed ties that constistate, and do you find it true? No! ev- engulphed in the awful vortex of the tute the relationsips of this existence, that By his lungs, acting, as do the respiratery where—in every age—among every tory vessels in the leaves of plants, the people, you find religion and religious worship. Whence came it? By education? Who was the teacher, and upon kind, on the one hand, run into such aled individual, and through him, to the and fanaticism—indifference and skeptition? Who was the teacher, and upon kind, on the one hand, run into such aled individual, and through him, to the and fanaticism—indifference and skeptition? Who was the teacher, and upon kind, on the one hand, run into such aled individual, and through him, to the cism. exhaled back again into the atmosphere. What did he engraft his lessons, if not Thus far, then, man, and all animals be-upon the natural stock? Whence came it? From tradition? How did that tra-As an animal being, composed of flesh dition first find a place in the human if they are in truth, and by nature, reli- sacrifices of children made to Moloch, by

or home, and self-his desires for to barbarous rites and human sacrifices ood, applause, property-his ability to -to the worship of idols, stocks, stones, contrive, calculate, arrange, etc.—all beasts and reptiles. True—these exist, these he possesses in common with the spread widely abroad over the earth, yet various animal tribes, some in a greater, instead of proving that man is not, by nature, religious, they confirm our position. They prove that man's religious ker, the lord of this lower creation and desires have been more powerful than the high priest of nature-he possesses his moral sentiment-or why has the deseveral faculties, or sets of faculties, un- sire to worship some divinity, and to snown to any earthly being beside. By embrace some revelation, so often triumphed over his knowledge of right and wrong? They prove that man is more a religious than he is a rational being-or why have the religious desires so often overcome reason, and established such irrational modes of worship among men? They prove man to be more a religious, than he is a social being-or why has his desire to worship some divinity led him to live solitarily and alone-to renounce kindred, and friends, and country-yea, even to stifle the powerful impulses of natural affection, and sacrifice cases, why have so many mutilated and torn their own flesh-mortified their appetites by fasts and improper food -braved cold, hardships, dangers, and even death, to worship and adore some divinitv or other. What folly, then, to talk of religion being unnatural to man, because man indulges in false, irrational, immoral, unsocial and unfeeling systems of worship and faith. As well might we duck to run into the first water it sees, contend that man has no natural desire and teaches it to paddle its little webbed for food, because he sometimes eats poison-that he loves not his offspring, because he sometimes spoils them with over-indulgence-that he possesses no natural faculty for distinguishing between good and evil, because he sometimes mistakes one for the other-or that he possesses no natural feeling of benevolence, because he sometimes bestows

his charity on the undeserving! The abuse of any faculty is, in fact, as strong a proof of its existence and power hat he has not left us here—that he has as its proper use. And the evil consequences resulting from its total disuse, is as strong an argument that it is implanted in our very nature, and that its deonships of our own immediate family sires are the wants of a healthy action of our mental constitution, as are the good he has regulated the chaos-he has effects resulting from its proper use .stended the feeling and knowledge of On this point, what a powerful argument our relationship! By his creative pow- can be drawn from nature, to prove rehe has stamped the impress of his own ligion to be natural to man! For it is a divinity on our souls-written the rela- solemn fact, testified by some of the first physicians in the world, that "Atheism telligences, in our very nature -- and is the worst of sedatives to the underaught us to feel around, to see whether standing and passions."-"The same e could not learn to appreciate our own violence is done to man's mental faculties, orth and destination, and by the yearn- by robbing him of a belief in a God, that ags of filial want, find him who is our is done by dooming him to live in a cell, Father and our God. The most power-ful impulses of humanity—these craving social and domestic life." So says the celebrated Dr. Rush. Esquirol and Faltheir powerful influences down through ret, two celebrated French physicians, every portion of our nature-bind the di- testify that "Irreligion is, certainly, a vinity and humanity of the universe to- very frequent cause of suicide. Those

tend that man now is, as he was at the action soon follows the neglect, especi-

powerful reaction!

been fanatical. When I call man naturally religious, I gether! his fellowmen, and his own offspring, to please the divinities he so fervently wor- edge or guidance, which would certainly sires for religious worship. When man being evil, know how to give good gifts shipped? I might perhaps add, that these lead them to the knowledge and prac- tramples down his animal nature, instead to your children, how much more shall

> stinct. This instinct impels the young feet as accurately as if it had been under careful instruction for years. Man also, can swim; but he must learn to do so by accident, or by the slow inductions of reason. He feels no irresistible impulse driving him, while an infant, into the water; and if he did, the impulse would not teach him how to use his hands and feet when there. But reason supplies the aid. It directs our observa tions-say, to the frog-and tells us if we will imitate its motions, like it we may glide through the water; or, it points to the little naulilus, (a swimining shell-fish,) and tells us, if we will make a boat like his, and hoist, like him a sail, we may swiftly ride over the caverned deep. Hence, when I say that man has an inherant inclination to worship God and believe in revelation, I do not mean that he is instinctively kept from gratifying it by embracing improper views respecting either.

> Permit another illustration. A French physician took a young kid, before it had tasted any food whatever, and placed before it various kinds of food more or less suitable for it, and some poison. It passed by the noxious dishes without halting, smelled at the others, but hastened to its mother's milk, and commenced supping. Now here was instinct, infallibly directing the natural desire for

> food, to its proper object. Man's inclination to embrace a reli-

according therewith, are called religion life-are necessarily disposed to abandon was an impulse of its nature-but man -a word signifying, to rebind or reunite this, when it appears to be but a source being rational and moral, as well as solicid and sentient in his nature, and his lieve in revelation and to expect a functional and moral powers being more existence, at the expect and suppressent then man is not only the divinity, to berect, then man is not only the creature, Insanity, declares that "it is the abuse noble than the others, it is proper that but he is actually the child-the very of religion that leads to insanity and su- the offspring of God should not be led offspring of God. And that this view of icide; for pure religion, Christianity, about by a blind instinct, like the beasts man is correct, I will now proceed to tends to subdue the passions of men.—

prove, by the voice of Nature, and by But if the abuse of religion sometimes

Revelation. Revelation.

1. By Nature.—Here, as on many other subjects, Christians who have wan
leads to suicide, the entire neglect of it the laws of rectitude. And when this is does more frequently." And Dr. A. other subjects, Christians who have wan
Combe, in his Treatise on Mental Desocial affections are discarded from a dered from the positive teachings of the rangement, speaking of true religion, says system of religion, man becomes worse Bible, find themselves in the ranks of it is "sufficiently apparent the religion, than the brutes, inasuach as he is then the infidel. Universalists oppose both when once understood, is rather a pre- left without any guide whatever. A few ed the text, is devoted.

The delights of en to man, however its impulses may be But we thank God that he has made and answer the inquiry, why or how perexamples will suffice to prove this fact,

ally if drawn into the destructive and in- jects for which God gave us those affecbind friend to friend, and man to his bominable and absurd modes of religious community of which he is a member. worship and practice-or, on the other Yes, even parental love sinks into neghand, neglect or deny religion altogether, lect and disase! I will not dwell on the As an animal being, common with all anand blood, man, in common with all animal existences, has his instincts and
it growth?

It is not a place in the indian in the following in the final interval in the ancient Carthagenians and Jews—
The first extreme, viz that of fanatiwe have infants sacrificed in Christian But the skeptic is scarcely silenced, cism and superstition, is explained by lands—even here, at home, and that, too, before the Partialist Christian refers us the sentiment disclosed in our text.—by their parents! Oh, my God, how oft-"My soul longeth-yea, even fainteth en have fathers-yes, even mothers-imfor the courts of the Lord; my heart and my flesh crieth out for the living God." When man yields himself up wholly, to such strong religious desires, —perhaps even disarmed them, by dosto the neglect of his social, moral and ing them with some preparation of opiintellectual wants? the religious senti- um, to lock their senses in an unnatural ment not only obtains the ascendency and unhealthy stupor-and then left which is its due, but it becomes the sole them, a prey to any accidents that might at intervals, for months and years to-

> do not mean that he is born with an in-nate knowledge thereof—but that he is have been too powerful to leave the endowed with an internal capacity to re- children behind; and the poor little suf- that formed by a union in the divine ceive religion - an internal faculty to ferer has been dragged to the damp institution of marriage, where the parties comprehend it-or, if you prefer the def- camp ground, or into the suffocatingly inition, an internal organization which crowded church, and kept there, until is further evident from the repeated shall lead him to desire, to seek, and, exhausted nature could no longer resist declarations of Christ-"Our Father, Would lect other people's bodies, also, Permit me to illustrate. The duck is that the example of Jesus and his aposa water-fowl. Its peculiar construction thes on this subject, were more heeded proves that it was made to swim. As it and followed-they did good to the bedies, possesses not the rational powers of man, as well as to the souls of men. But can it would never learn what to do with its we expect such benevolence from those, webbed feet, were it not for another whose fears are so engrossed and torproperty of its nature, which we call in- tured by the imaginary infinite sufferings of the eternal world, that they pay no regard to the real, and more certain punishments and sorrows of this life.

Again .- When the religious sentiments are suffered to tyrannize over the moral, every outrage on right that can be deemed beneficial to God, will be seduously sought out and committed. Impelled by such a strong religious zeal. which the imperfect morality and contracted benevolence of the corrupted Mosaic law could not restrain nor direct. Saul of Tarsus persecuted the early Christians, committing men, women and children to prison and to death, firmly persuaded he was doing God service. For the same causes, the ancient Greeks and Romans worshipped their gods and goddesses with most lascivious and obscene rites and ceremonies; sedulously violating the most sacred moral obligations of social and domestic life, that they might be religious! By the tyranny of the religious desires over the moral and humane feelings, Calvin was induced to cause Servetus to be burned to death-the inquisition was erected to prevent the spread of heresy--thousands of men, women and children were barbarously immolated, as evidences of the fidelity of their mu derers to God and his truth! By the same tyranny, many at the present day, deem it but little sin to cheat a heretic, to rob the widow, to plunder the orphan, to neglect the suffering non-professor or member of a different sect-provided, that a liberal allowance of the gain made by this ungod-Rether.—and hence their principles, and the dectrines deduced therefrom and once—who do not believe in another of his nature, as the kid's desire for food once—who do not believe in another of his nature, as the kid's desire for food once—who do not believe in another of his nature, as the kid's desire for food once—who do not believe in another of his nature, as the kid's desire for food once—who do not believe in another of his nature, as the kid's desire for food once—who do not believe in another of his nature, as the kid's desire for food once—who do not believe in another of his nature, as the kid's desire for food once—who do not believe in another of his nature, as the kid's desire for food once—who do not believe in another of his nature, as the kid's desire for food once—who do not believe in another of his nature, as the kid's desire for food once—who do not believe in another of his nature, as the kid's desire for food once—who do not believe in another of his nature, as the kid's desire for food once—who do not believe in another of his nature, as the kid's desire for food once—who do not believe in another of his nature, as the kid's desire for food once—who do not believe in another of his nature, as the kid's desire for food once—who do not believe in another of his nature, as the kid's desire for food once—who do not believe in another of his nature, as the kid's desire for food once—who do not believe in another of his nature, as the kid's desire for food once—who do not believe in another of his nature, as the kid's desire for food once—who do not believe in another of his nature, as the kid's desire for food once—who do not believe in another of his nature, as the kid's desire for food once—who do not believe in another of his nature, as the kid's desire for food once who do not believe in another of his nature.

Again .- By the undue indulgence of sion of reason, special revelations and special departures from the order of nature, for the benefit of a single individual-modern miracles and the golden Bible-religious trances, agonies and convulsions-and various other most ridiculous, absurd, contradictory and impossible pretentions, have been palmed off on community. Men calling themsolves God, and Christ, and the prophats -yes, even a woman having a family of children, and yet professing to be Jesus of Nazareth--all these have been worshipped and adored, and had their claims

defended by quotations from Holy Writ! Now, can you wonder that men, who have suffered themselves to be most The doctrine that man, in a state of toxicating whirl of a modern revival .- tions and propensities, will be unattained, egregiously duped into a belief that such conduct and such folly is warranted by Christianity, should, when reason indigvil-and that before he can turn to God, him-no fixed principles to guide and for the monstrous obscenities, and licen- nantly awakes from her stupor, go to the cheat—all revelation, imposture—all spiritual existence, a bugbear—all hope of immortality, a dream? Certainly not.

Here, then, are the proofs furnished by nature, that religious desires are as natural to man as his sentient, social, moral and rational propensities and faculties; and also the reasons why his But are these abuses an objection to country and his home-relax, and fall natural desires for religion run into such

2. Let us now attend to the proofs which Revelation furnishes us, in addition to the testimony of nature; and by which man, as a religious being, conjoined with his moral and intellectual powers, is constituted the image, likeness and off-

spring of God.

In Gen. 1: 27, we find it written, that "God created man in his own image," and "after his own likeness;" "in the image of God created he him; male and female created he them." Though sin, transgression and depravity may destroy man's sonship formed by similarity of character, yet they cannot annihilate the relationship God himself established at dictator and tyrant in the government of the human constitution. Had David not harm, or fires that might consume them; harm, or fires that might consume them; harm, or fires that might consume them; harm, or fires that might the beginning, by creation. This is evident from the invitation of Jehovah to the backsliding Jews, "Turn, oh backsliding Jews, "Turn, oh backsliding children, saith the Lord, for I am at interest." married unto you." Jer. iii: 14. They are not, merely called by the tender name of "children," but God further declares the relation to be as intimate as cease to be twain, and become one. It when found, to receive such knowledge. neglect, and damp, and cold; when it who art in heaven,....forgive us our The religious desires not being supplied fell by convulsions or lingering decay, a sins"—where the petitioner, a sinner, is shipped? I might perhaps add, that these ideal them to the knowledge and practical delatries even prove man to be more a religious, than he is a sentient, or feeling being. For if this is not so, at least in some being. For if this is not so, at least in some the hungry soul, every bitter thing is care of his soul, he is very apt to neglect the hungry soul, every bitter thing is care of his soul, he is very apt to neglect the people's bodies, also. Would Matt. vii: 14. and vi: 9-12.

We also prove that man, in any condition, is still the child of God, from the language of Paul to the heathens, who know not God, and were without hope in the world. In speaking to the Athenians, he says, "as certain, also, of your own poets have said, For we are also his offspring. Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like untogold, or silver, or stone, graven by art and man's device." Acts xvii: 28, 29.

We prove it furthermore by the language of James, who in speaking of the tongue, says, "therewith bless we God, even the Father; and therewith curse we men, who are made after the similitude (or likeness) of God "James iii: 9. The apostle does not say were made, as if he referred to the original creation of man; but he speaks in the then present tense of men's creation at the time of his writ-ing-"are made." This testimony is deemed sufficient.

That man is naturally possessed of apacities or faculties, whose desires lead him to discover this relationship, is evident from the language of Moses, who, after speaking of the laws of God set

before the Israelites, says. "For this commandment which I command thee is not hidden from thee, neither is it far off: It is not in heaven that thou shouldst say. Who shall go up for us to heaven, and bring it unto us that we may hear it, and do it? Neither is it beyond the sea, that thou shouldst say, who shall go over the sea for us, and bring it unto us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."-Deut xxx; 10-15. Lest it may be objected that this relates only to the Mosadispensation, I remark that Paul addressed the same language to his Roman

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spoke, speaketh on this wise: Say not from above; Or, who shall descend into the deep? (that is, to bring up Christ again from the dead;) but what saith it? The word is high thee; even in thy. mouth, and in thy heart; that is the word of faith which we preach " The language of Paul to the Athenians, is also conclusive on this point. Acts xvii: 24 -28; "God, that made the world and bath made of one blood all nations of men ... that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him, we live and move, and have our being." The language of our text also proves man to be, by nature, a religious being. "My soul long-eth-yea even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." Not only is the soul represented as being drawn out in these strong desires, but by its supremacy and influence, they are declared to have subjugated all the affections, and all the propensities to their moral, rational and pleasant sway.

Now the existence of every natural desire arising out of the constitutional faculties of man, proves that the Author of that desire has created an object for its gratification and satisfaction.

I venture to assert, that no instance to the contrary can be produced, so tar as the whole nature of any race of befectly adapted to the end it was designed to produce, and objects are always provided for the gratification of every sense bestowed on even the most minute of the sentient creation. To argue otherwise, is to deny the infinite wisdom, and universal benevolence and equal providence of God. Hence, as God has uniformly adapted means to end and end to means, so, by an analogy which never yet has failed, the very fact that he has created us religious beings, proves that he must also have devised for us a system of religion perfectly adapted to satisly every natural desire of our souls -And this analogical conclusion, conjoined to the admission, that that religion is a revelation of the immutable principles of God's own infinite mind, and of the unchanging laws of his glarious kingdom, feduplicates our proofs that there is a similarity - a likeness - a relationship be tween the moral nature of God and that of man-between the principles of divinity, and those of humanity. else, could man's religious desires, and this revelation, be so perfectly adapted one to the other? And as the Bible as sures us, as does God's immutability. that God will not annul the parental relation which connects him with man; and that man, however sinful and debased he may become, cannot free himself from the filial relation and its consequent duties; so are we assured that it is an immortal relationship-one that can never be annihilated, or set aside, while the parties have a being.

Time would fail me, were I to attempt enlarging on this subject, and on the glorious collateral conclusions to which it would lead us -- I therefore proceed to consider,

11. The best mode of preaching the Gospel, so as to aid God's design in its

we must fully understand, 1. God's design in making a revelation ture, it may be said, that his design was, to gratify the religious desires he had previously implanted in man. And this is correct; but there may be some who do not perceive the following. Let us and the extent of its meaning. Why did God implant those wants in man's nature, and then gratify them by making to man a revelation of his immortal mind? God works not by piecemeal. His design in relation to every object, is one great, comprehensive whole, of which each dispensation of his providence is but a part. Hence bestowment of the rational, moral and religious faculties on man; and the bestowment of a revelation for their exercise and gratification; all, are but one great object, and are embraced in one vast design of divine goodness, wisdom and power. And by consulting the records of his revelation, as well as "His works' instructive page, arrive at a knowledge of that design .-It is to confer spiritual happiness on his offspring, man. And this design is effected, First - By teaching man to know his Lord and Parent-to know him as a creator-as a judge--as a father--and as he is led from gradation to gradation of knowledge-from the perception of a lesser to that of a still greater glory and leveliness in the Revelator-and as he advances from the infancy of his own spiritual powers, through their childhood, and up to their maturity, man is transformed into the same image, from one glory to another of his Creator's character, until the end of God in revealing himself is attaited. Second -- By the assimilation of man to himself--of the child to the Parent. Such must be the result to man of being led to wonder to revere, to admire and adore, and thus to love God, as his perfections are gradually unfolded to a mind capable of perceiving them and of feeling these successive upwardly progressing emotions of the coul But in marking these distinct

tradistinction to that of which Moses | gradations of moral improvement by grad - | Jesus Christ. ual means, I do not mean that it is thus in thine heart, who shall ascend into with each individual of our race-but heaven? (that is to bring Christ down that thus, it appears to me. God has dispensed his spiritual providences in relation to mankind. It is the history of his revelations to a world, not to a single being-to the successive generations of men, not to each individual

That the revelation of himself to man, was the divine object in his ancient revelation, is evident from the fact, that nearly every threatening or severe infliction of chastisement recorded in the Old "estament, is expressly declared, by Jehovah himself, to have for its main object "that they may know the Lord hath done it"-"that they may know that I am the Lord," etc. This object is constantly kept in sight through the whole Jewish theocracy, its laws and institutions, down to the coming of Christ -for God is always considered the Supreme law-giver and king of the nation. As plainly evident is it, that the Christian revelation discloses to man the tender and endearing paternal character of God, especially it no longer dwells on the less affecting truth, that God is a Governor among the nations, but that he regards the individual with such affectionate care and minute providence, that even the very hairs of the head are all numbered and regarded. Nor will it be doubted, for it is very obvious, that the imitation of God's perfections is considered and enjoined in the New Testament, as the greatest perfection and ings is concorned. Throughout the uni-verse of creation, every means is per-him, because he first loved us. We are to love each other, because he, for Christ's sake, has abundantly loved us We are to love our enemies, and do good to all men as we have opportunity, because he loved us while we were his enemies, and dispenses his blessing universally to the evil and the good, the just and the unjust, the kind and the unhankful. And to prove this beyond all avil, (and irresistibly to lead us to fulfil his design in our creation, as knowledge shall unfold to us our greatest, hest, only true interest,) he has made nature confirm revelation, by constituting his offspring with a spiritual constitution whose impulses accord with his Hence, as man -- as God's offspring, we cannot violate any of God's laws, without feeling miserable, from the epugnance of our teelings to the act --What is evil to man is evil to Godman-and what God disallows, is opposed to the welfare of man; while what iclds man peace of soul and true enoymeat, God has required as a duty and ermitted as a privilege. And thus it is that the rational and truly religious Christian, can say in the language of our text - "My soul longeth - yea, even fainteth for the courts of the Lord; my beart and my flesh crieth out for the liv-ing God." Yes, "I would rather be a Yes, "I would rather be a door-keeper in the courts of the Lord than not inducace the god-like faculties in a dweller in the tents of wirkedness; For one day spent in God's courts, is worth a thousand spent in any other service. For the Christian sees, and feels, and knows, that to do good is in accordance with his whole nature - and he realizes that, by employing his animal propensities in strict obedience to the united requirements of the strictly human faculties, is the only way in which he can truly and instingly gratify even mant that, as it appears, you must excite revelation to man. To do this properly, their wants, and happing every desire of the animal passions to make him feel your his nature.

Having thus proved the design of God to man. Referring to what I have al- in revealing the Gospel to man, to be, its tones with your words of irony and ready advanced with respect to the a- rendering man spiritually happy, by rebuke. Your very anger and indignaknowledge DIS Father in heaven, and assimilating his of God should be that of love, which alnature to God's, we are now prepared to consider.

2. The best mode of preaching that Gospel, so as to secure its end and aim. Here let us remember, that though man is endowed with animal propensities, the Gospel is no more addressed to them than it is to the beasts of the field and forest, or to the birds of the air. It is to man as his child, that God has revealed himself. Hence the Christian religion is not addressed to the animal nature of man-not even to the moral facuity, alone - not even to the intellect, alone-not even to the religious faculties, alone, to the exclusion of all the rest .-No; God has revealed it to the rational, moral and religious powers in man, which, combinedly constitute man's likeness to his Creator, and have dominion over all that pertains to human nature. Neither the moral nor the intellectual powers alone, could receive the Gospel fully; or great minds and pure hearts would not ulous establishment, and its revelations of immortal life. Yet these must always be conjoined with the religious faculties, before the Gospel can be understood, and its precepts be received. The Gospel is intended for them all, conjugatly -it is intended and calculated to enlarge, and strengthen, and elevate reverence, faith, hope, benevolence, justice, and the intellect, by throwing the universe into one world, eternity into one duration, and uni ing all intelligences into one immortality of existence and glory. Hence if the Gospel we preach is of God, it is adapted to the nature of man. And if man is a child of God, he has a pature prepared to receive a revelation of the great principles of his heavenly Father's

That revelation is called the Gospel man concerning God, made known thro' when God shall be all that is in all.

immortal mind.

It reveals the principles existing immutably in God to the same ciples is goodness -pure, unmixed, un-The very name, bounded goodness. God, is an abbreviation of the word good. Our Father is The Good the supreme, infinite, endless Good. His nature-all his attributes, must also be good. Holiness, mercy, justice, all these are but modifications and manifestations of goodness. From whence it follows, that to be holy is good-to be merciful is good, and to be just is good -good in man as well as in God; for what moral qualities are good in the Father, must also be good in the child. Hence the holiness. mercy and justice of God are the same, in kind, as those he requires the exercise of in his children. Goodness, then, is the principle of all moral virtue in heaven and on earth. Goodness is God's glory-for when Moses desired to see God's glory, in answer to that desire, God "caused all his goodness to pass The Psalmist also testibefore him." fies, that "whose offereth praise glorifieth God;" and surely nothing deserves to elicit maise but goodness and love; and "God is love."

Now, the same principles which the Father has revealed as existing infinitely in himself, exist finitely in the children to whom they are revealed, and to these principles, only, can they be perceived and understood. Hence teachers of religion will do well to remember, that, after the intellectual powers, the Gospel is addressed only to man's principles of holiness, justice, mercy-in one word, goodness-love-to the god-like faculties which distinguish man from all other animals, and constitue him really and truly the image, likeness and offspring of the Eternal Mind. If it reaches, regulates and directs his affections for his race, country, family and self, it must, to have its proper effect, reach them through these mediums, and armed with their united sanctions.

True, the Gospel may be made to assume many forms but it must always retain the same nature. It may command, but it must be in a voice of goodness, or it will not be obeyed by man's noblest powers. It may threaten, but it must be with the threatening of affection for a loved object, or it never, will awaken man's love to obedience. pale faced slave, Fear, may be awaked to crouch and tremble, even while Hatred grins in malice over his shoulder; but love -goodness - will either sleep as in the arms of death, or bid defiance to your authority. It may punish, but it must be with the just and merciful chastisements of love for the sinner, or rebellion will find a resurrection, and repentance he down in the vacated grave. Separate all or either of these, from moral goodness-divide even rewards from affection for the rewarded, and you canman. A horse, a dog, or any other animal will then receive and obey their message -- and so will man, so far as he is merely animal -but man as the child of Deity, will receive and yield to nothing merely sensual and earthy-for he will understand that, only, which is addressed to the principles of the divinity enthroned in his spiritual nature. E.en where goodness in man seems so dorlabors, the voice of love -of tenderness, compassion and goodness, should mingle ways keeps the good of its object in

But, oh, beware of the error which would lead you to suppose goodness can become totally extinct, by reason of man's depravity. The lowest degree of goodness to which man can possibly full, is the mere admiration of virtue, without its practice. And that small degree of dness is as the mustard seed, which, by Gospel culture, shall become a mighty tree, its branches filling every avenue of the soul-or as the small measure of leaven, which, warmed by the love filling the Gospel, shall yet leaven the whole mass. Beware, then, of deeming your fellow-sinner devoid of all goodness. The brute knows nothing of faith. hope, reverence, conscience - and if man no longer possesses these, he can not be more accountable for not obeying them, than is the brute.

Hence the most vicious must still feel a reverence of, or admiration for virtue; sometimes reject it because of its mirac- and where will you find greater virtue to exhibit to them, than was exemplified by Jesus of Nazareth? Love still exists in the hearts of even the most abandoned of our race; and where will you had greater love to awaken its energies-to strengthen its movements, and to enlarge its capacities, than in the Gospel of infinite, changeless, endiess Love.

The love of God! of Him who filleth the fulness of the universe, and is all love! Oh, what a subduing, overpoweringly, affecting idea! That idea is the very essence of the Gospel-proclaimed of old to Abraham, that in him and in his seed, should all the families and kindreds of the earth be ble-sed -confirmed in Christ, who commended the love of God to the world, while it was yet dead in trespasses and sin-and to be fulfilled in the dispensation of the fulness of the Gospel is good news -glad tidings to times, by the reconciliation of all things,

Cause any one truly to feel this great truth-not merely to assent to it with principles implanted by him in man. The his understanding, but to feel, in his inessense—the whole mass of those prin- most soul, that his ever present Father really loves him with an almighty and endless affection, and his whole nature will be filled with unutterable fulness of jov and peace! He will have found a Father to reverence, love and imitatea faith to believe - a hope to rejoice in for immortality of life-a morality, pure, perfe t, universal and endless-knowledge filling intellectual power to overflowing, with all wisdom and truth-and a realization, in prospect of eternity, of all his benevolence can desire for every being in the universe, not excluding even his worst enemies

> Oh, my brethren and sisters, what a surpassingly glorious and happy duty is here allotted us by our Father! Let us contemplate this great and good subject, till our minds overflow with its folness, our affections imbibe its spirit, and our lives show forth its fruits. And let us teach it to others. Doubt not its power and efficacy on the hardened and deprayed. Go to the Lunatic as lums which is governed wholly by the law of kindness and affection and you will find the insane obedient to the voice of goodness, and oftener and more speedily restored to sanity and society, than where a sterner government is instituted. Go to our penitentiaries, and just as far as the convicts are treated in the spirit of the Gospel, you will find them more tractable. and more frequently reformed. How, then, can it be, that principles which subdue the insane and best tend to restore to its throne the supverted mind which soften the hard beart of the outcast of society, and lead him back to the ways of virtue and peace-can fail in efficacy any where, or on any mind? cannot be. The principles of the Gospel must always prevail, if faithfully applied. Their triumph must ultimately be universal and endless. No truth is more certain. It is God's purpose, revealed in the volumes of nature and revelation-proven to be his will, by his dispensations of providence and grace, and made, by him, the desire of every holy being. It is God's promise, for the fulfilment of which every good being, among angels and men, devoutly prays It is written in the nature of every intelligent being-rendered accordant with the principles of God's own eternal and immutable mind revealed in the Gospel; and made necessary to the declarative glory of our heavenly Father, and of the happiness of men and angels, on earth beneath and in heaven above-through time and eternity! Amen-hallelujahthe Lord God omnipotent reigneth! Amen

THE LAYER LEGENCER. "And truth diffuse her radiance from the Press."-

GARDINER, DECEMBER 2, 1836.

Christ is willing to save Sinners.

Christ is able and willing to save even the chief of sinners, he is waiting to be gracious. and constantly laboring for the upbuilding of his kingdom in the world. A garment of righteousness is made ready and extended to every individual on the principle of unmerited mercy. Hark! The voice of the Eternal is now pealing upon the ear, and in accents sweet as angel's voices, assures us, though we are the vilest of the vile in our yet the blood of the Lamb will cleanse us, d we shall appear before the throne of God as spotless as the driven snow. "O how many are there in whose souls there is a hungering and a thirsting for Christ, who vet stand at a distance from the gospel feast, not seeing free welcome on the ground of God's grace to sinners. They gaze with longing eye at the table richly laden, with the most costly visads around which are gathered the poor, the wretched, the worthless, yet wonder whether they would find a welcome. They hear of Christ Jesus, the sinner's friend, the sinner's surety. They hear of the pardon procured by his blood, of the righteousness wrought out by his labors and tears; they hear of his love, which in silver and zephyr-like tones, whispers strong consolation to the"weary and heavy laden" yet wonder whether God will accept and welcome them. Speak I now to any such? inquires a pious and eloquent preacher .-Let me tenderly warn you of the principle you are cherishing. A principle that refuses the love because it is bestowed by grace. A principle that would bring you with a price in the hand, and thus make Jehovah your debtor. O yes, He will welcome you. It is his glory to pardon and accept you just as you are. Christ died for the ungodly .-Christ died for sinners. Sinners as vile, as poor, as worthless as you. O there is a knowledge in the heart of Christ, go to it. There is love in the heart of Christ, repair to it. There is forgiveness in the heart of Christ, avail yourselves of it. Raise then your weeping eye and rest it on his cross .-Stretch out the trembling hand of faith, and touch but his garment, and you shall be sayed.

Universalist and Ladies Repository.

The Nov. number of this work has come to hand, it is neatly printed and well conducted. We wish it success.

Give Credit.

We know of no individual in the co editorial who is more ready to call a Br. itor to an account for copying articles w out giving the proper credit, than Br T. F of the Southern Evangelist, and yet strain to tell, no one is more guilty of this fault Within the last month there has been less than four articles from our pen in Evangelist which was taken from the Int ligencer, and no credit for them given Mind your Ps and Qs Br. Fisk. Be st and render to all their just dues hereaft or we shall certainly call you to an

Universalist Union.

This paper has just commenced a volume under the editorial care of T. Sawyer, P. Price, A. C. Thomas, R. Williams, and I. D. Williamson, a suffic number of editors in all conscience,

Philadelphia.

The Lombard Street University has been "modercized," and was to be reopened on Sanda mon by Br. A. C. Thomas the pas morning, and in the afternoon one has W. Fuller pastor of the Callowing 50 Church, Phnadelphia.

Mrs. Chapone was asked how it w she always was so early at church?-Bo cause said she, "it is a part of my religi not to disturb the religion of others." Wh a pity it is that more of mankind do u possess a similar disposition.

What is sin?

Answer, sin is a transgression of the di vine law of God. The law of God is hol just and good. It requires love supreme God, and love sincere to men. To love as God requires makes heaven: Conformity t the law of love is the highest perfection of man. Angels can have no purer or better portion. God's requirements of man are only to be perfectly happy: for holiness is the essence of God's happiness. As holiness is love to God, sin is enmity to God.

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Some seem to speak of sin in mankind as springing wholly from ignerance of God. But so far from this, I think, that batred to a false God would be duty; while sin can or ly be enmity to the true God. That only is sin which is opposed to the law of God; o opposed to the God of love.

It must be right for God to hate sin, he cause sin is opposed to his lovely nature,and law, and gospel, yea every thing that is holy and lovely in the universe, sin opposes and hates. This is the nature of sin. " there is nothing opposed to a God of love, there is no such thing in existence as sin.

Some will talk as though every sinner in the world would love God, if he only knew him. But I think there is no one that has any sin in the world, but such as hate the true God of love. There is no two things in the universe more opposed to each other than sin and love. Love is of God Sin is eumity to God or hatred of love. If sin was not thus hateful in God's sight, it might exist forever. But as God must hate sin, be cause its nature is opposed to love. I con clude, He will finally destroy this hateful thing out of the universe; and when sin is own eyes, though we are the chief of sinners, destroyed, the works of the devil will be destroyed, for which gracious purpose the Son of God was manifested. Then deat the wages of sin, and the devil who has the power of death, will be destroyed. Then there will be an end of sin, and everlasting righteousness be brought in, and Jesus see of the travail of his soul and be satisfied. Amen and Amen.

What is Man? PSALMS ST The first account we have he was made of the dust of after he was thus formed, Co. to him the breath of life, and man becau a living soul, or a living greature. Hear man is sp ken of as composed or soul er body: or as a creature compounded of man ter and mind; or flesh and spirit. These two parts every man is conscious of possessing. Man ascribes some things to his mind, some to his body. He knows the difference between pain of mind and pain of body. He is sensible, thoughts are one thing and flesh and hones another. These he is certain, are distinct one from the other, as he is that his body is one thing and his clothing another. Yet these two parts are mysteriously united. How the mind acts on the body, it is difficult to describe; or how the spirit exists cennected with the flesh: where the soul is lodged in the body; and what the spirit of a man is, are enquiries difficult to answer. Still every man who will reflect upon his own existence, will be sensible that the soul or spirit, which thinks; and wills, and is conscious of pleasure and pain, actuates the whole body. The thoughts move the blood in the veins; the hand and foot; the eyes and tongue; and even the perspiration or moisture of the mouth, and of the whole body. Agony of soul or distressing thoughts will cause sweat, if not of blood, yet of drops of water to fall from the face to the ground,

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Man is endowed with five senses of body: and five faculties of mind. The sense of seeing, hearing, tasting, smelling and feelseeing, hearing, tasting, smelling and feeling belong to the body. Yet the mind or tisement in the Glasgow Courier, states spirit seems to see, hear, taste, smell, and that as he shall have made 150,000 eash feel through these bodily organs. And the mind or spirit in man seems to have similar powers: to be able to perceive invisible objects, or truths; to understand the nature of right and wrong; to love or be pleased with ideas and notions: consciousness of approbation or condemnation; and confidence or ry purchaser, and when the 159,000 distrust in declarations made to his other sales shall have been effected, 150,000. powers: to his reason or judgment.

Man is capable of moral action, as well as bodily action. There must be thought, and design, in order to a right or wrong action. Honce right and wrong conduct in man, must spring from the mind or will of man, The motions or actions of the body without the mind can have no moral character; they can be neither praise, nor blame worthy .-Hence the teacher sent of God, says, out of the heart proceed evil thoughts, murders, and other evil deeds. Hence the inspired men, teach us that the spirit of man may be purchasers would produce £ 37.500, and wounded, the understanding darkened; the mind blinded; the will stubborn and rebellious, the conscience defiled and seared; the affections corrupt; the heart proud and evil, and the whole inward man dead in sin.

But this same man, is represented, as being capable of renovation, conversion, and redemption. The Maker of man can teach men knowledge; enlighten his mind; give him a new heart, regenerate his soul; purify his conscience; open his understanding; and quicken his dead spirit. Thus man resembles his Maker, both in his intellectual and moral likeness. Man is born ignorant of his God, and of his word and works .-But man is made capable of instruction in wisdom and knowledge: capable of believing and loving: and capable of obeying and enjoying his Maker and fellow creature .-Man may be sanctified throughout in body, soul and spirit; that is in his animal, natural and moral nature; his fleshly appetites temperately indulged; his national powers calmly improved; and his affections made pure and exalted. S. S.

MEWS DEPARTMENT. - And catch the manners living as they rise. "-GARDINER, DECEMBER 2, 1836.

Cholera. - Capt Anderson, of schooner Hero, arrived at New York from Smyrna, reports that he spoke in the Straits of Gibralter an Austrian brig from Trieste, the captain of which informed bin that 'the cholera was dreadful' at that place. The Austrian was probably a slow sailer, and had been a goodly time in getting from Trieste to the Straits for our latest advices from France announced the chol-

era almost extinct in every part of Italy. The United States frigate Potomac was lying at Malaga, to protect American merchants, in case of trouble.

Cuba. - The Spanish ports are not opened to Mexican vessels as has been said. The Mexican schr. Artivedo was seized lately, on her arrival at Havana, and her captain imprisoned. He supposed, doubtless, that the port was opened to Mexican vessels

A royal decree has been received at Havana, from Madrid, directing that the constitution of 1812 shall not be proclaimed at present but all things remain in statu quo. [Portland Courier.

S nience of Ackley for Marder .- Yesterday morning being the time appointed for sentencing the above individual the court room was crowded to excess.

The prisoner betraved no symptoms of contrition, and assured his counsel that he was innocent. He said that he would rather be hang than confined in prison

A most impressive address was delivcred by Judge Edwards, but without an effect on the prisoner. He was senteneed to be hung on the 14th of January

Previous to the sentence being passed, the prisoner assured a bystander that he would rather be hung than go to prison. N. Y. Express.

Suicide .- We learn by the Forks driver that a young lady residing in Solon, named Aver drowned hersef in the Kennebec near that place, on Thursday night last. She was found floating in the river, next marning. She wrote upon the snow, near the bank of the river, directing where her body might be found. -Mental derangement is supposed to have caused her to commit the fatal deed. Skowhegan Sentinal 22d.

Origin in the name of Liverpool, England. - Liverpool derives its name from having been situated upon a small pool, connected with the Mersey, which was the resort of a species of water fowl, anciently called "liver." The word is now obsolete, nor is it certain what the exact species intended, but the figure of the bird remains in the town arms, and the etymology, though disputed by some, receives general credence. The pool appears on a plan of the town drawn in 1650. It occupied the site of the new custom house, and ran through what is now the very heart of the city. But the ORIGINAL PLAN OF A GROCER.

A grocer named Patrick Thompson, retail sales to the extent of 5s cash, he will present to one of his customers his house, offices, and garden; and he proposes that the choice shall be determined in the following manner; every custom-er's name shall be enrolled in respect of each 5s purchase in a book open to evenumbers corresponding to those names shall be put into a wheel made for the purpose, and after the wheel has been revolved, one name or number shall be drawn from the wheel, to whom he will present the house, offices, and garden, free of expense or incumbrance. He will give the customer (if he wishes it) £1000 instead of the property, deducting five per cent for prompt payment. The enrolment commenced on the 1st of September, and Mr Thompson states that a considerable number of names have been entered Mr Thompson's 5s supposing he only obtained a profit of 15 per cent. his net profit would amount to £9575. (\$45,000!)

A MAN GROUND TO DEATH.

A passenger on Board the steamboat Massachuseits, on her trip from Providence to this city, on Saturday night, feel through the crank hole, as is supposed, sometime during the night, and was found yesterday morning lying under the crank on the floor of the engine room literally ground to pieces by the machinery-his ribs severed from his back bone, his breast crauhed, large contusions on his head, his back broken, and otherwise so horribly mangled that his death must have been instantaneous. He came on board the Massachusetts at Providence, and paid his fare as a deck passenger. He was quite groggy when he came on board and was in company with five or six others—all of whom, as well as the rest of the passengers, had gone ashore some hours before he was discovered. The last that was seen of him the preceding night, by any of the hands, was about eleven o'clock, when one of the men noticed him conversing with others, and evidently considerably sick, as well as intoxicated. Between 8 and 9 o'clock, yesterday morning, Sullivan, one of the firemen of the boat, descended into his engine room to clear it, when the unfortunate man's body was first discovered in the horrible conditon above stated. The coroner was summoned. -N. Y. Sun.

CURIOUS CALCULATION.

Lord Chesterfield calcuated that every inveterate snuff-taker, takes one pinch every ten minutes-every pinch, with the agreeable ceremony of wiping and blowing the nose, and other incidental circumstances, consumes a minute and a half. This, allowing sixteen hours to a snufftaking day, amounts to two hours and twenty-four minutes out of every natural day—or one day out of every ten-or thirty six do a in a year. Thus if the practice should be persisted in for forty y ears, two entire years, of a snuff-taker's life would be dedicated to tickling his nose, and blowing it!

FROM MEXICO.

The Schr. Louisiana at New Orleans, on the 2d inst. from Mexico, roports that Bay by the Texian armed privateer Thomas Tuby. Capt Hoyt; the commander of the Thomas Toby informed the captain of the Louisiana, that he had been cruizing off Tampico for several days; that he had declared the ports of Vera Cruz and Tampico under blockade; had fired into the port of that town several shots; and that he had taken as a prize the Mexican schooner formerly known as the Mentor, and had sent her to Galves on. He has likewise convey; ed a challenge to fight any vessel belonging to the Mexican navy.

The Louisinna brought files of papers from Mexico to the 3d, and from Tampico to the 15th alt, but they contain no news. Balt. Trans

IMPOSÍTION.

A fellow, has been perambulating the streets of Boston, to collect money to build a meeting-house in Rhode Island. The following is his recommendation: 'May 1, 1836.

James Hankin, Member of the Free Will Baptist Church, Charlestown, R 1. He is under good reputation, and a Preacher of the Gospel. Mr. Moses Stanton, a respectable white man, is my security. The benevolent are earnestly solicited for a small contribution towards the erection of a small house for the above Hankin, as he is an object of their commisseration.'

The first donation recorded is-

'Moses Stanton, - - \$10,00.' He collected no small sum of money. Last week he was detected in stealing a cloak, and has been sentenced to the House of Correction for two months .-Be careful how you patronize travelling beggars .- [Trumpet.

The governor of Arkansas has issued a proclamation ordering all the straggling and unsettled Indians to "depart peared.—[N. Y. Com. Correspondent. the penalties prescribed by law."

last two months upwards of ten thousand emigrants from England and Ireland, have sailed from N. York, to return to their lying on the floor of the engine hunse under the erank, with every hone crushed, an awful spectacle. He was a German, aged 25. Alois Eldracher, a carman, aged 25. Alois Eldracher, a carman, aged 25. Alois Eldracher, a carman in the special content of the special conten ed, an awful spectacle. He was a German, aged 25, Alois Eldracher, a carpenter, who came aboard at Providence partly inebriated. In his packet was found seme money, and a letter from his father in Germany, acknowledging the receipt of one hundred francs. N. Y.

Animal Magnetism .- Bir. Poven is astonishing the good people of Porvidence by his experiment in Animal Magnetism He lately caused a young lady to fall asleep in five minutes, and held mental, conversation with her-that is, he mentally asked questions without using his voice, which she answered rationally, as regularly as clock work-although she was so sound asleep at the time, that she did not hear the report of a pistol, fired off close to her ear! Several learned gentlemen, among others, President Wayland, were present-all of whom were of course, electrified by the result.-Bos.

The Branch Post-Office .- The N. York Journal of Commerce announces, on the authority of a letter received by the postmaster of that city, that a decree has been issued at Washington, commanding the immediate establishment of a branch post office It is to be as near the Exchange in Wall street as circumstances will allow and to be established at the expense of the post-office department.

The Louisville Journal of Monday says-"The steamboat Fame, on her way from Cincinnati to St. Louis, with a large number of passengers and a full cargo, struck the snag, on the night of the 27th near the mouth of Salt river, and sunk in 9 or 10 feet water. No lives were lost, and it is probable that the boat and part of the cargo will be saved .,'

Seizure of Powder .- Twenty five kegs. containing 625 lbs. of gunpowder, found on board the ship Carolina, lying within 200 yards of the T wharf, were seized by the enginers of the fire department, and libelled in the Municipal Court, and decreed forfeit. The Sheriff was ordered to sell the same at public auction after advertisement, and to pay the proceeds over, one half to the engineers of city, the other half to the overseers of the poor. The costs mere paid by the respondent Bos. Trans

Commerce of the United States. The imports to the United States, during the year ending the 30th of September last, amounted to \$149,895,742; and the exports to \$121,693,577; all of the imports except \$14,606,877, and all of the exports, save \$25.166,356, were in American vessels. The total of tonnage of American vessels, the 31st of December. 1834, was 1,753,807 tons of which 103,-060 tons were employed in the whale

RETORT CLERICAL. At a convention of clergyman some years since, it was proposed by one of the members after they had dined, that each should entertain the company with some interesting remarks. Among the rest, one drew upon his fancy, and related a dream .-In his dream he went to heaven, and he describing the gold streets, the rivers of life &c &c

As he concluded, one of the divines, who was somewhat noted for his penurious and money-saving habits, stepped up to the narrator, and inquired jocosely, Well did you see anything of me in your dream?"

'Indeed! what was I doing:' O, you was on your knees.'

Praying, was I? 'No; scraping up the gold!' - Dedham

Self Forgetfulness - We see an anecdote going the rounds, of man who went to the post office, and forgot his own name. the case is a strong one, but not so strong as one we remember at the east of a Mrs Farnum, who was always inquiring the way home when she walked out; asked occasionally to be introduced to her husband; made an acquainence every week or two with her children; and at length, one day, upon returning home from a walk, knocked at her own door, and asked if hirs Farnum lived there; 'certainly ma'am' replied the servant somewhat thunder struck-'and pray said Madame Farnum, 'is the lady in? The maid took her bundle and made tracks at once-as to living with a double woman, one half of whom came to inquire for the other-it was more than she could do.

The New York Journal of Commerce speaks in praise of iron shutters At the late fire, No. 42, Cedar-street, the iron shutters kept their places so firmly that the pressure of the hot air could only find vent by lifting the roof.

So far so good .- It is a subject of remark that the general elections just closed have been conducted with decency and decorum in the cities. None of the brawling and fighting which a few years

Harrible Death .- In cleaning up the | The Boston Centinel says, within the ! machinery of the steamboat Massachus- last two mouths upwards of ten thousand speedy passages and a safe return, "Good luck to them all."

> Pride of Ancestry. There was much sound truth in the speech of a country lad to an idler who boasted his discent from an ancient family. So much the worse for you, said the peasant, as we ploughman say, the older the seed the worse the crop.

MARRIED.

In Richmond, Capt. Levi Whitney, of Richmond diago, to Miss Jurchus, of Bowdeinham.
In Dressen, Capt. D. Win Carney to Miss Cathrine A. Morrisson. In Pownal, Mr David Lake, to Miss Rosamond G.

DIED.

At Apalachicola, October 25th ult. Capt. Heary At Apalachicola, October 25th air, Capt. Henry Kimbail of this town, aged 46 years, In Dressien, John Chrism, Esq. aged about 60 Post Master at Dressien Mills. In Madroon, Mrs. Sally, wife of Mr. Thos. Dins-more, 45. In Hallowell, Mr. Ezekiel Lancaster, of New Shar-

Kennebec ::::: 88.

To the Hon, Court of Common Pleas next to be holden at Augusta within and for the County of Kennebec on the second Tuesday of April, in the year of our Lord one thousand eight hundred and thirty

Seven.

THE libel and complaint of Winslow Hunt of Pattston in said County by Arnold Goodspeed of said Pattston, a pound keeper in said town of Pittston, hundly shews, that he the said Winslow Hunt at Pittston, on the second day of November instant impounded the following beast, for doing damage in his enclosure, to wit, a black Horse supposed to be about six or seven years old; about fifteen hands high with a brown stripe on his nose above his nostrils running nearly to his under lip; black nostrils and a brown streak round his eyes; brownish on his belly and flanks, a eyes; brownish on his belly and flacks, a seam in the hoof on the right hind fool; rises rather high over the wethers; jet black legs and switch tail, and that the same beast has been advertised as the law directs and that no person appeared or made claim thereto and paid the demands for which the same is holden and detained,—Wherefore your libelant prays the Court to decree a sathereof as the law in such cases provides. Dated at Putston this twenty fourth day of

November in the year of our Lord one thousand eight hundred thirty six,

WINSLOW HUNT, by ARNOLD GOODSPEED, P and Reeper,

A true copy Attest L. A. CHANDLER, Clerk.

State of Maine.

Frannebec ---- ss. OTICE is hereby given to all persons interested to appear at the Court of Common Pleas next to be holden at Augus-

ta in the said County on the second Tuesday of April next, and shew cause if any they have, why the property described in the foregoing libel and complaint should not be decreed forfeit for the same therein set

L. A. CHANDLER, Clerk. Nov. 24, 1836. • 3w.

Notice.

Parkers! Brist having removed to In his dream he went to heaven, and he proceeded to relate what he saw there, Gardiner Hotel, offers to his Friends and the Public, a prime assortment of

BOOTS to SHOTS. Bry and W. A. Goods. also a large assortment of

JEWBLEY. Musical Instruments, I'm-

brellas, Time Pieces, &c. Sc. as cheap for Cash as can be purchased else-

Gardiner, Nov. 25, 1836.

MOURCE.

Samuel Crowell:

TAILOR

NFORMS his old customers and friends and the public generally, that he has taken rooms in the brick block owned by Dr J. Parker, directly over Seth Gays' Druggist & Apothecary Store; where he will be in readiness at all times to attend to their calls and execute their orders in every department of his line of business with despatch. He feels assured that his former experience will enable him to give good satisfaction to such as may favor him with their patronage. All garments made at his establishment, are warranted to fit, to be cut and made in a workman-like manner and in the most fashionable style. He keeps constantly on hand a good as-

sortment of all descriptions of

Trimmings; and will attend as formerly to Cutting Garments of all kinds. Call and see. Gardiner, Nov. 25, 1836.

Kennehec and Boston Steam Navigation Company.

HE annual meeting of the Stockholders of the Kennelsee and Boston Steam Navigation Company, will be held at the Gardiner H stet, in Gardiner, on Monday the 5th day of December next, at 3 o'clock P. M. for the choice of Officers and the transaction of such other business as may come before

HIRAM STEVENS, Sec'y. Gardiner, Nov. 23, 1896.

OEDTTO TE

having claims on the same will exhibit them to Simon Bradstreet for settlement.

SIMON BRADSTREET; JOHN A. BRADSTREE C. Gardiner, Nov. 19, 1836.

MOTIOE.

FEVHE co-partnership heretofore existing between the subscribers, was mutually dissolved Oct. S1st ult. - All persons indebt ed to them are requested to make immediate payment, and all persons having demands against them will please present the same for adjustment-at the store recently occupied by them.

L. H. GREEN, GEO. WARREN.

Nov. 14, 1336.

Samuel Warren,

AVING purchased the Stock and taken Green & Warren) offers to his friends and the public, a general assortment of

English, W. I. Goods. and Groceries.

N. B. White RUM for bathing. Also, a good assortment of FEATHERS, in sacks from 5 to 30 lbs, at the lowest cash

Gardiner, Nov. 14, 1936. 6 n 44

NOTICE.

THE subscriber informs his friends and the public generally, that he has-purchased the STOCK OF GOODS formerly kept by James Bowman consisting of Drugs, Medicines, Paints, Oils, Dye-Stuffs, Hard and Hallow Ware, and Groceries of all kinds, and has replenished the above stock, and now offers them (at the old stand) as cheap for Cash or Country Propers, as they can be bought in any other store in town.

Also one Electric Machine. The subscriber gives notice that he has employed a young man who is acqu inted with all kinds of Medicine, to wait on those who may want any thing in that hae.

Sabhath can have them by calling at the Store or on the subscriber.

SETH GAT, Jr.

Gardiner, Oct. 21, 1886.

N. B. Among the above goods is a large lat of Horse Powders and Limment, Man-ofactured by Junes Bowman himself, and he presumes they are as GENTINE as those signed by A. T. Perkins or any other per-

To the Ladies of Hallowell and Vicinity.

ADIES are respectfully invited to call at the "New YOPK BRANCH HAT WARE HOUSE," and examine the following

Eashionable Goods: White and Black Sattin Beaver Bonnets, Grecian Style,

Ladies Riding Caps; Lvnx Tippets;
Genuett Mantles; White Down do.
do, Capes; Squirrel Boas, and
Lynx do. Misses white Squirrel
London Lynx do. Capes.

do do Bons; N. B. An addition to the above assortment, is expected by the first arrivals from

New York. Hallowell, Oct. 14, 1886. epif.

dala, and to Est Suarem.

ENTLEMEN are invited to call at BOND'S FASHIONABLE HAT WARE-HOUSE, opposite WINTHROP STREET, and ex-

Gentlemens Sea, Oster Caps 16, to \$20, do do do 12 to 15, do best Seal, Fur do 10 to 11, do do " do 8 to 9, do do do " Collars, do Astrican Lamb Skin Collars,

Natural col'd Gennet Skins for do. Blk. Gennet do " do. Astrican Lamb Skins " do. Astrona Lamb Sams do,
Buffato Robes—Mens and Boys Hair Scal
Caps, Muskrat and Coney For Caps—Seatet and Cloth do, Fine Beaver Gloves.—
Buck Skin Lined Gloves—Stocks and Umbrellus-Senmens fine covered, and uncov-

To the above is added a Complete assortment of Gentlemens and Boys Hats. Hallowell, Oct. 14, 1836.

ered Sinit Hats-Common do

FRIHE Stockholders of the KENNEBEC AND BOSTON STEAM NAVIGATION COMPANY are hereby notified, that an assessment of 20 Dollars upon each share in the Corporation has been laid, payable to the Treasurer on Tuesday the 22 inst.

HIRAM STEVENS, Treasurer. Nov. 18, 1826,

Dissolution.

THE firm of Averill & Loring is this day dissolved by mutual consent.

T. W. AVERILL. D. LORING.

All persons having accounts with the late firm, are requested to call and I quidate the same, by applying to Daniel Loring. Gardiner. August 26, 1836.

The subscriber having taken into Copart nership Mr Joseph Young, the business in future, will be conducted under the firm of future, will be conducted under the firm of LORING & YOUNG

DANIEL LORING, JOSEPH YOUNG: Gardiner, October 1, 1836.

POETRY.

From the Alexandria Gazette. MY COUNTRY-BY A. L. B I leve my country's pine-clad hills, Her thousand bright and gushing rills, Her sunshine and her storms; Her rough and rugged rocks that rear Their hoary beads high in the air, In wild faptastic forms.

I love her rivers deep and wide, I hose mighty streams that seaward glide To seek the ocean's breast; Her smiling fields, her pleasant vales, Her shady dells, her flow'ry dales, The haunts of Peaceful rest.

I leve her forests dark and lone, For there the wild bird's merry tone Is heard from morn till night; And there are lovelier flowers I ween, Than e'er in eastern lands were seen, In varied colors bright.

Her forests and her valleys fair, Her flowers that scent the morning air, Have all their charms for me; But more I love my country's name, Those words that echo deathless fame-" The Land of Liberty."

From the Universalist Union. THE MOTHER.

"It may be autumn, yea, winter, with the woman; but with the mother as a mother, it is always spring. Sermon by Rev. T. Cobbet, at Lynn. Ms. 1656.

I saw an aged wonan bow To weariness and care; Time wrote in sorrow on her brow And mid her frosted hair.

Hope from her breast had torn away Its rooting, scath'd and dry; And on the pleasures of the gay She turned a joyless eye.

What was it, that like sunbeams clear, O'er her wan features run, As pressing toward her deafened ear, I named her absent son?

What was it? Ask a mother's breast Through which a fountain flows, Perennial, fathomless, and blest, By winter never froze.

What was it? Ask the king of kings, Who hath decreed above. That change should mark all earthly things, Except a mother's love.

DESULTORIOUS.

"A delicate child, pale and prematurely wise, was complaining, on a hot morning, that the poor dew drops had been too hastily snatched away, and not allowed to glitter on the flowers like other happier dew-drops that live the whole night through, and sparkle in the moonlight, and through the morning, onwards to poon day. "The sun," said the child, "has chased them away with his heator swollowed them in his wrath." Soon after came rain and a rainbow; whereupon his father pointed upwards-"See.' said he,"there stand the dewdrops glouriously reset-a glittering jewellery-in the heavens; and the clownish foot tramples on them no more. By this, my child, thou art thaught that what withers upon earth, blooms again in heaven."-Thus the father spoke, and knew not that he spoke prefiguring words. for, soon after, the delicate child, with the morning brightness of his early wisdow, was exhaled. like a dew-drop, into heaven."

THE CONJUROR.

From Burton's "Rustic Revelries." "Yer! yer! yer! valk in-valk in, la dies and gem'men, and see the vonderful Tippu Boodledeboo, the Kungerer from Chine, he can take, and he can put a red hot poker right into a barrel of gun powder, and it wont never go off! And then he can take, and he can load a blanderbuss with that self same powder what would'nt go off, and fire it into the face of any lady or gentleman what chooses! And next he can take and he can borrow five or six dollars from any lady or gem'man, and they'll never see it again!!

A young man married a wife whose only claim upon his regard was her personal beauty. She said to him at the end of one of their quarrels-"you do not love me-you cannot look me in the face and say that you love me.'

"You mistake me, my dear,"cried he. "for it is only when I look you in the face that I can say I love you."-Bos. Her.

M'DONA LDCLARKE'S TASTE .- "I hate those gasping sick-turkey-looking creechers, with wasplike bodies, and mincing feet! Give me a girl," says he, "with a waist like a cotton bag, and a foot like a

A lively authoress says -"A walk by moonlight is a very pleasant thing with a lover, and a lover too. just beginning to bud into one, A budding lover is a mush pleasanter thing than a full blown one, very often; there is so much trouble attendant upon the latter sort.'

'I know you of old, 'said one; 'you had torun away from your country to save your neck!'--'what of that' was the rely; you couldn't have done it if the rope

A gentleman had a board put on a part of his land on which which was written, "I will give this field to any one who is really contented;" and when an applicant came he said, "are you contented?"-The general reply was, 'I am." "Then,' rejoined the gentleman, "what do you want of my field?"

New Book of Psalmody.

UST published, and for sale at the Trumpet, Office, No. 40, Cornhill, (up stairs,) the New Book of Psalmody, entitled "SONGS OF ZION; on THE CAMBRIDGE COLLECTION for the Social Meetings of Christians, and for Family Worship: comprising a rich variety of the most popular tunes, anthems, &c, with many pieces from various authors, never before published, written expressly for this work :rranged with a figured bass for the Organ or Piano Forte. To which is prefixed a Familiar Introduction to the Art of Singing designed for the aid of those who are entirely unacquainted with the science of music; the Instructions being reduced to great plainness and simplicity." By Thomas Whitte-

This Book contains upwards of three hundred tunes, of a great variety of metres, which may be divided into three classes: 1st. A small and choice selection from the best of the old American authors. 2d. A selection from the European tunes which have become popular in this country; and Sd. A large variety of original tunes, which never appeared in any work, and which cannot appear in any other than this. In addition to these, there are upwards of 100 pages of Anthems.

This work contains upwards of 350 pages of the size of the Boston Academy's Collection; and will be sold at the same price, viz. \$1 single;\$10 per doz. to societies. the author pledges himself to the public, that neither pains, nor expense have been spared to render this work correct, in its scientific, and elegant in its mechanical execution.

This work is very particularly recommended in cases where different denominations of Christians unite in 'Union Singing Schools.' On the great theme of praise all christians agree; we can all unite our hearts and voices in celebrating the praises of God & the Redeemer, and the glories of eternity .-Some old and very popular pieces, that have of late been neglected, are herein revived .-In a great number of cases, the whole Hymn is put upon the same page with the tune which will be very convenient in singing these tunes as voluntaries. There are many most excellent hymns inserted entire, which appear in no hymn-book in common use. Baston, Oct. 22, 1836.

NEW GOODS.

B. LAWRANCE, &Co. AVE just returned from Boston with a prime assortment of

English, French and American Goods:

Such as blue, black, brown, olive, green, drab and mixed Broadcloths; blue, black, brown, drab, checked and striped Cassim eres; blue, black, brown, striped, checked and drab Sattinetts; silk and cotton Velvet; velvet, silk and valentia Vestings; mohair Coating; black, blue, drab, lion-skin and pilot Cloths; Flushings and Camlets; green, red, yellow and white Flannels; Bockings; Serge; red and grey Padding; Canvass; Buckram; sewing-silk, wollen, worsted and Merino Shawls; English, French figured and plain Merinoes; Bombazetts; Bombazine; plaid, collored and white Cambric Muslins; Lace Edgings; Insertings; Footing, and check Cambrics; Prints, Silks: Ginghams; brown Holland and Linens; Ladies and Gentlemens Gloves; sewing-silk and raw silk Hkfs.; twil'd Cotton and cotton Flannels; Damask and linen Table cloths; silk and cotton Hkfs.; Silitia; brown, bleached & striped Sheetings and Shirtings; India-Rubber, worsted and web Braces; India-Rubber, worsted and web Braces; Wicking; collored and white Wadding; Battings; cotton Warps; Buttons &c. &c.

-: ALSO :-

Ladies, Misses, and Childrens walking Shoes, Slippers, and Gaiter Boots and India Rubber Shoes; Gents. and boys Calf and thick Boots and Shoes; dancing Pumps and In-dia Rubber Shoes,

A GREAT VARIETY OF Family Groceries and Provisions of all Kinds,

ch as Corn, Flour, Beef, Pork, Cheese, Fish, Rice, Teas, Coffee, Sugar, Molasses; Spices of all kinds, fine Salt; Lamp Oil, Crockery, Glass and Hard Ware, such as Nails, Butts, Screws, Knives and Forks, Spoons, Brass and Iron Candle-sticks, Files, Mill-Saws, &c. &c.

All the above articles will be sold at very longest CASH PRICES. who wish to purchase, will do well to call before purchasing else where.

WA fair price paid for all kinds of Country Produce, such as Butter, Cheese, Beef, round Hogs, Poultry of all kinds, Oats, Peas, Beans, Rye, Barley, Wheat, Herds-grass and Clover-seed, &c. &c. Gardiner, October 14, 1836.

NEW STORE, NEW GOODS.

THE Subscriber has taken the Store recently occupied by Chas. Tarbell-and has just received, and now opening a prime assortment of

GOODS.

Such as Drugs, Medicines, Paints Oils and Dye-stuffs; a great variety of Perfumery, Fancy Soaps, &c. &c. &c. Also a prime Stock of

W. I. GOODS & GROCERIES. Window Glass of all sizes, all sizes of Nails Balm Flowers and Spikes, a General Assortment of Eng- | Yellow Dock

lish & Domestic Dry Goods in addition to the above named Goods-have just received on consignment, and will keep constantly on hand a great variety of

COOKING STOVES.

Box Stoves, Shop do., Parlour do., Frank-lin do., Fire Frames, Stove Funnels, Tin Tea Kettles for Stoves-Tin and Iron Boilers, Dripping Pans &c. &c. A few second hand Coal Stoves-and Cooking Stoves, on hand which will be sold at reduced pricesall of the above named articles will be sold as low as can be bought on this River. The following comprises a part of the above named Stock.

A prime assortment of

Drugs & Medicines,





selected particularly for the retail trade, such as Aloes Alcohol Annisced; Arsenic; Assafoetida; Artheops mineral; Aqua Amonia; Angustura Bark; Antimony; carb. Amonia; Orrange Peal; Bals Copavia; Bals Tolu; Barbadoes Tar; Basilicon oint.; Turner's Cerate; Simple Cerate; Savin Cerate; Unguintum; Itch and Salt Rheum Ointment! Flowers Bensoin; White and black oxy'd, Bisimuth; Blister Plaster; Adhesive Plaster; Olivers Plaster; Blood root; Borax; Burgundy Pitch; Blue Pill; Dean's Pills; Lee's Pills; Jewett's Veg. Pills; Bateman's Drops; British oil; Harlem Oil; Caster Oil; Bears Oil· Rowlands Macassar Oil: Antique Oil; Brimstone; Sulphur; Bristol Brick; Babery Wax; Bees Wax; Breast Pipes; Nursing Bottles; Nursing Tubes; Bouges; Cathata's Nipple shells; Trusses; Syringes; Tooth Forcips; Evan's Crown Laucits, com. Lancets; Calomel; Camphor; Caraway Seed Coriander Seed; Canary Seed; Anise Seed; Eng. Mustard Seed; Cardamon Seeds; Gum Catechue; Gum Mastic; Gum Shellac; Gum Kino; Guncum; Gum Arabic; Gum Tragacanth; Gum Aloes; Gum Myrrh; Gum Amoniac; Gum Scamony Allepo; Gum Opium; Gum Frankinsence; Gum Galbanum; Gum Gamboge; Gum Copal Canella Alba; Sal. Soda; Sup. Carb. Soda; Custor; Corosive Sublimate; Cream Tarter; Peruvian Bark; Ext. Cicuta; Ext. Stramonium. Ext Sassaparilla; Ext. Henbane; Colocynth; Columbo; Chamomile Flowers; Caustic Potash; Cephalic Snuff; Court plaster; Cowage Down; Cascarilla Bark; Colchicum; Chlor-ate Potasse; Miss M. N. Gardiner's Cough are Potasse; Miss M. N. Gardiner's Cough Drops; Flowers Cicuta; Confec. Senna; Flu-id Extract of Senna; Cubebs; Calcined; Charcoal; Clorine Tooth Wash; Dover-Powder; Digitalis white Diachlon; Draggons Blood; Elicampagne; Elixir Paregoric; Elixr. Pro., Elixr. Vitriol; Elixr Salutis; Epsom Salts; Glauber Salts; Dr. Dex-ther's Vegitable Elixr Rochelle Salts; Ergot -Nitrous Ether; Sulph Ether; Slippery Elm Bark; Tompson's Eye Water; Erasivo Salts; Ess. Spruce; Flaxseed; Nutgalls; Garget; Gentian; Gallingal Root; Gold Thread, Gold Beater Skin; white Skins, also Rose, Ede's Odoriferous, Compound Persian sweet Bags, Hyde's Oriental Soap, otto Rose Soap, Essences of all kinds, Spice Bitters, Jaundice Bitters, Hiera Picra, Shaw's Horse and Ox Liniment. Bowman's Horse Powders, Sears' syrup Liverwort, Balm of Colombia, Republican Plaster, Morrison's Pills, Improved Hygean Pills, Cream of soap, Lamp Wicks, Wicking, Phipp's Consentra-ted Ess. Rose, Preston's Extract of Lemon, Payson's Indellible Ink, Caragene Moss.

Paints, Oils and Dye-Stuffs,

such as Dry and gr'd. White Lead, in Kegs such as Dry and gr'd. White Lead, in Kegs from the Boston and Philadelphia Labratorys; Dry and gr'd. French Green; Dry and gr'd. Prussian Blue; Dry and gr'd. Chrome Green; Crome Yellow; French Yellow; Am. Yellow; Tere De Sena; Rose Pink; Paris White; Whiting; Red Ochre; Venetian Red; Red Vermilion; gr'd. Verdegris; Black and White Rosin; Tar; Spts. Turpentine; Raw Turpentine; Venice Turpentine Jappan Varnish; Furniture Varnish; Coach Varnish; Bright Varnish; Refined Whale Oil; Winter and fall strained Oil; Patent Paint Oil; Boiled and Raw Linseed Oil; Olive Oil; Neetsfoot Oil; Glue; Lampblack; Ivory Black; Black Lead; Red Lead; White and Red Chalk; soft red Chalk for lining; Umber; Litharge; all kinds of Paint and Varnish Brushes; Pomice Stone; Rotten Stone; Putty; Stick and ground Logwood; Redwood; grd. Fustic; grd. Maddar; Nicaragua; Alum; Copperas; Blue Vitriol; sil Vitriol; Camwood; Cochinel; Curcuma; Otter; Roco; Nitrie acid; Muriatic acid; Acetic acid; citric acid; Tartaric acid; Prusic acid.

Also a great variety of Shakers Garden Seeds-and a general assortment of Garden Seeds from the Boston Agricultural Seed store, among which is avariety of choiceseeds.

Medical Plants and Herbs. Raised prepared and put up by the United Society Cumberland County, (Maine.)

John's Wort

Burdock Leaves Sweet Balm Chamomile Cicuta Celendine Ellicampane Elderblows Balm Lemon Cleavers Colts Foot Dandelion Plant Dragon Root Fumitory Feverfew Foxglove Grand Ivy Horehound Horse-radish Hyssop Yellow Sily Root Marsh Mallows pearmint Hollyhock Flowers. Jerusalem Oak Plantain Leaves Blessed Thistle

Lovage Life Everlasting Motherwort Mugwort Mullein Leaves Noble Liverwort Poppy Leaves Poppy Flowers Peppermint Roman Wormwood Rue Maidenhair Saffron Sage Sassapharilla Root Summer Savory Sweet Fermel Sumack Leaves Double Tansy Thoroughwort Yarrow

A general assortment of Flower Seeds .-Also just received from Baltimore a few doz. E. Hutchings & Co's compound Syrup of Iceland Moss, Aromatic salts, Indelible Ink and Rose Tooth Paste.

PERISTALTIC LOZENGES,

Or Anti-Dyspeptic Remedy; An Infallible Cure for

COSTIVENESS.

RECOMMENDED BY THE MEDICAL FACULTY. NUMEROUS and continued assurances of the beneficial effects of this Medicine; warrant the proprietor in now pre-senting to the public as a successful remedy for Costiveness, & the many troubles thence arising. Persons subject to oppression and pain at the stomach after eating, Dizziness of the head, Drowsiness, Loss of appetite, Dyspepsia or Indigestion, Headache, Flatulence, Liver Complaint, and a bad state of the digestive organs generally, and especially Costiveness, will experience permanent relief from the use of these Lozenges. To females, in particular, as well as all persons of sedentary habits, who suffer so much

from constipated bowels, it is especially di-

rected. This medicine may be confidently expected to relieve those distressing symptoms in Dyspepsia, as many persons, (who could be numbered, were it thought nesessary) have obtained lasting benefit from its use, having suffered from indigestion, for years previous to using this remedy. Several eminent physicians who have been made acquainted with the composition of this medicine, and observed its effects, unite in giving it their decided approval and favor. So well satisfied is the proprietor in the perfect adaption of this remedy to the this remedy to the before mentioned cases, that he has authorised his agents, in every instance to return the purchase money, if un-Lozenges are so agreeable to the taste and mild in their effects, that children and others may be induced to take them, after rejecting the usual nauseous remedies.

They are put up in a neat tin box, and may be carried in the pocket bygentlemen trav-elling or at home. Price, 50 cents a box. Prepared only by J. S. HARRISON, A-oothecary, 256, Essex street, Salem Mass.

For sale in this town A. T. PERKINS, F. SCAMMON, Hallowell, TAPPAN & LADD. Augusta,

CELEBRATED HORSE POWDER

'HE various diseases to which the HORSE is subject, have occasioned many remedies to be offered to the public, under different forms with onered to the public, under different forms with high encomiums. Some of these are injurious — others at best, of little use. A judicious and use-ful combination has long been desired. This is recommended in the following cases:

recommended in the following cases:

For Horses foundered by eating to excess, or drinking cold water when warm, to such as discover any symptoms of Glanders, the Distemper, Coughs, and Yellow Water, or are exposed to infection by being with other Horses affected with these complaints, and in all cases attended with these complaints, and in all cases attended with feverish symptoms, sluggishness, loss of appetite or depression of spirits. The dose for a sick Horse is one table-spoonful

night and morning, mixed with a light mess of short feed, or made into a drench: when intended to keep a Horse in health, a table-spoonful once a week will be sufficient, and at the same time a table-spoonful of Salts in his food.

W. Prepared and sold by A. T. PERKINS,

GARDINER, Maine. PRICE 37 1-2 cents.

We the undersigned having examined the Recipt for making the Horse Powder prepared by James Bowman of Gardiner, Me. do not hesitate to say it is a scientific combination, and from experience and observation we are persuaded to say that it is a good preparation for many diseases of Horses for which it is recommended.

D. NEAL, M D. D. H. MIRICK, M. D. We the subscribers having made use of the Horse Powders prepared by James Bowman Gar-diner Maine, most cheerfully recommend them to the public for Distemper and Coughs.

CHARLES SAGER, Gardiner.
J. D. GARDINER. Gardiner.
SAMUEL HODGDON, Pittston
BENJ. HODGES
JOHN H. ELDRIDGE Augusta

Notice.

THE Subscriber gives notice that he has sold to A. T. Perkins, Druggist, at Gardingr Me. the sole right, and true Recipe for Manufacturing the celebrated Horse Powders, and can recommend them to the Public as a safe and sure Medicine for which they are designed. JAMES BOWMAN.

None genuine unless signed by A. T.

Perkins in his own hand writing. . I have the Sole Agency for manufac

turing and selling at wholesale and retail Bowman's Celebrated Horse Powders, from the true Recipe, so justly and highly esteemed; a liberal discount to those who buy to sell again.

The Subscriber has the sole Agency for the sale of Shaw's Horse and ox Liniment, and keeps constantly on hand at wholesale and retail; a liberal discount to those who buy to sell again, all orders for the Liniment addressed to the subscriber will be promptly attended to, packed in boxes free of expense.

Physicians and Citizens wanting Medicines on the sabbath, can get them by Calling on B. Shaw Jr. at the Gardiner Hotel.

GROCERIES

Souchg. Tea, Old Hyson Tea, Young Hyson Tea, Imperial Tea; H.B. Sugar, St. Croix Sugar, Lump Sugar, best double ref'd. Loaf Sugar, Crushed Sugar, white Brazil, do.; St Domingo and Java Coffee; gr'd. Pepper. gr'd. Cinnamon; Cassia in matts; Cloves; Nutmegs; Mace; Real Cinnamon; Chocolate Shells; Bakers Cocoa; Chocolate; Box Raisins; Bloom Raisins; Cask do., Smyrna Raisins in Boxes; Sultana Raisins; Currants; Prunes; Figs; Oranges Lemons; Almonds; Shagbarks; Shelled Almonds; Eng. Walnuts; Filberts; Castania Nuts; Maccaroni; Apples; Kegs of Butter, Crackers; Dutch Cheese Pine Apple Cheese; Rice; Split Peas; Cold Water Crackers; Sperm Candles Mold Candles, Yarrow
Snake Root
Alderbuds
Spikenard root
Black Henbane leaves
Thorn Apple Leaves
Goldthread

Crackers; Sperm Candles: Mold Candles,
Dip. Candles; Poland Starch: Castile Soap;
White Bar Soap; Brown Soap; Fancy
Soaps for the Toilet; Shaving Soap; Rose
Water; Sweet Oil in flasks and Bottles; Citron; Lemon
Syrup; Robinson's Patent Groats;

Oat Meal; Sago, Tapioca; gr'd, Rice; Arrowroot; Irish Moss; Ginger Root; gr'd, Ginger; Pure Ginger; Preserved Ginger; Extract of Lemon; Anchovies; Reading Sauce; China Soy; Walnut Ketchup; Mushroom Ketchup; Guava Jelly; Rasphaerry Jam; Honey; Currant Mass; Curr Mushroom Ketenup; Guava Jeny; Rasp-berry Jam; Honey; Currant Mass; Cur-rant Jelly; Fine London gr'd. Mustard; Boxes gr'd. Mustard; Tamarinds; Mixed Boxes grd. Mustard; Lamarinds; Mixed Pickles in Bottles; Pickled Mangoes; Pick-led Gerkins; do. Lobsters; do. French Beans; Picolilly; do. Onions; Fresh Olives; do. Capers; Tomato Ketchup; Paoli, Vinegar; Pepper-sauce, Dried Peppers; Cay. enne Pepper; Saleratis; Potash; Bottled Porter and Pale ale; Draft Ale; Sponge Porter and Pare ale; Draft Ale; Sponge Blacking; Paste Blacking; Day & Martin's-best; Am. and Spanish Cigars; Best Retail ing Molasses; Sugar House Molasses Vines gar; Choice Selected Liquors for sickness; Choice Wines; such as Brown Sherry; Scicity Maderin; (old Wood House Brand,) Champagne; Claret. Muscat, and dry Malaga Wines, Cogniae Brandy, Holland Gin, Old port wine, St. croix rum, Scieily Maderia Wine Brown Sherry, Old Maderia, Old Irish whiskey, Monongehela whiskey, ch. paign wine in quarts and pints.

Loaf Salt, Blown salt in Bags, Roger's

Sporting Powder, in cannisters, All sizes of Shot, a few prime cheeses, and a few blids, prime Retailing Molasses. Also, a prime assortment of Ladies Genia

and Children's Shoes, Gents. Lea. and Mo. rocco Pumps, Ladies Kid and Morocco wak ing Shoes, do do Slippers, Prunella Slippers, do

do French Kid Slippers, Childrens leather and morocco Boots and Shoes, Ladies Gaiter Boots, a beautiful artiele. A prime assortment of Gent. Calf skin Boots and Shoes-Manufactured by Samuel Hale—also a prime assortment of Boys Boots Gents. Lea, and Morocco dane. and Shoes. ing Pumps, Gents. Ladies and Childrens ladia Rubbers.

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WANTED:

In exchange for Goods, 500 1000 Flax-seed, Bees Wax, yds. of all Wool, and Cotton & Wool Cloth, 100 lbs. of white and mix'd. wool-

len Yarn. 500 White Beans,-all of which the highest market prices will be given, and the lowest prices charged for Goods, Potatoes will be taken in exchange for Stoves if offered soon.

A. T. PERKINS, GARDINER ME.

Compound Syrup of ICELAND MOSS.

HOOPING COUGH.-We would call the attention of Parents, while the above disease is so prevalent among Children, to the Compound Syrup of Iceland Moss. It having now been used for some time past, and given general satisfaction as a Medicine, it is confidently recommended for the cure of Coughs, Colds, Whooping Cough, Spitting of Blood, and

all diseases arising from weakness of the breast and lungs. It is prepared from the Mucilage obtained from the Iceland Moss, (which has long been known and highly approved) in combination with other Medicines, which make the compound a very useful and highly valuable preparation, for all the above diseases, particularly at this season of the year, when changes of weather are so common, and all are subject to Coughs, Colds,&c. Prepared by E. Hutchings & Co. Baltimore, and for sale by their agent, A. T. Perkins, Druggist & Apothe-

eary Gardiner. GRAVE STONES.

HE subscriber intends to keep at Mr. Wm. Goulds Tin Ware Factory, Gardiner, Me. a good assortment of New York White Marble and Quincy Slate, Grave Stones, which will be ready for ingraving at all times, and ingraved at Short Notice, as he has a large establishment at Hallowell. Purchasers can be furnished with Monu ments, Tomb-tables; and such sizes of stone, or variety of carved work, as may not be found at Mr. Gould's shop, at the time of calling; may be had by leaving their written or verbal orders with Mr. Gould,-The subscriber keeps at his shop in Hallowell a good variety of Chimney Pieces, Hearth Stones, &c. from the Thomaston Marble Manufactory, and will furnish at Short Notice, any thing in their line.
JOEL CLARK Jr.

Gardiner, April 15,1836.

COMMERCIAL HOUSE BATH, ME.

HE subscriber has opened a public House in the building recently occupied by John Elliot-under the above name, and olicits a share of patronage.

The house is conveniently situated for communications by land and water, It stands on the stage road, and the stages stop at the door going east and west. It is also near the River, and the starting place of the Gardiner and Augusta steam-boat.

Faithful and attentive servants and hostlers will be provided, and the utmost exer-tion of the subscriber will be used to accommodate and make comfortable all who may visit or stop at the house.

JOHN BEALS. Bath, August 28, 1835.

TERMS OF PUBLICATION.

THE CHRISTIAN INTELLIGENCER will be published as heretofore, at Gardiner for two dollars pranuum, payable in advance. If payment be delayed more than six months from the commencement of an annual subscription, two dollars and fifty cents will be considered the price and accordingly required.

Subscribers in all

Subscribers in all cases are considered as contiming their subscriptions unless all arrearages are paid p and a discontinuance expressly ordered, and no paper will be discontinued (except at the discretion of the publisher) while any except at the discretion of the publisher) while any arrearages remain unpaid.

Ry Any person procuring three subscribers, are sending five dollars in advance, shall be entitled to receipts in full for the three; and any person sending nine new names and forwarding fifteen dollars shall be entitled to an additional paper gratis.

All letters relating to the business concerns of the paper, or communications intended for publication, must be directed [post paid] to the "Publisher of the Christian Intelligencer, Gurdiner, Maine,"

N. B. It is not necessary for an individual to sig.

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his name to constitute him a subscriber, the name to all disposed to putronize the paper may be forwarde to the publisher in such way as may be sest